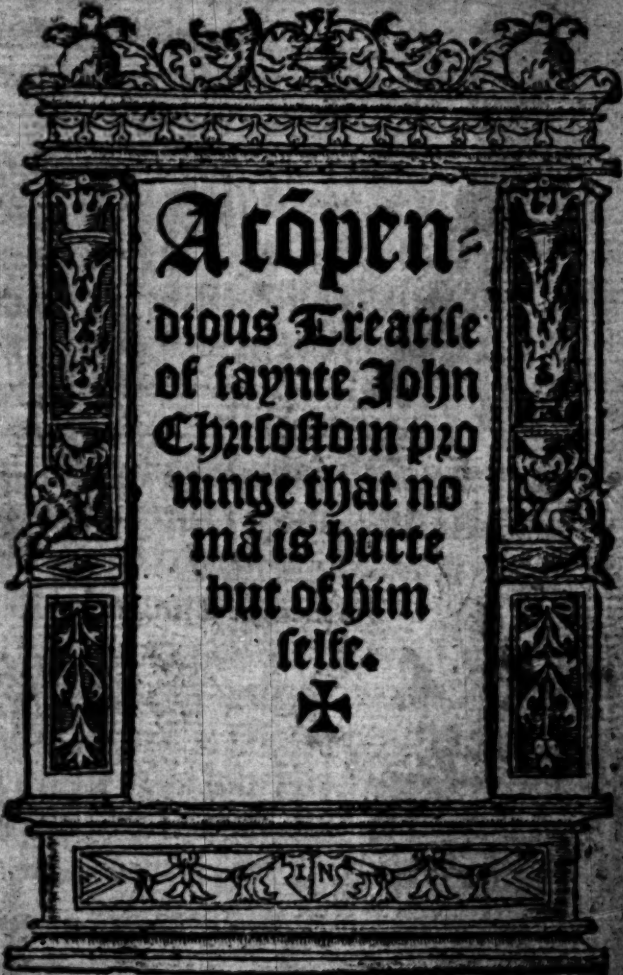




A cōpen-

**dious Treatise
of saynte John
Chrysostom pro
uinge that no
mā is hurte
but of him
selse.**



Alphonsus

of the order of

St. John the Baptist

of the order of

St. John the Baptist

of the order of

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Charlys Chaulary to the
louynge Reders, wyssheth long
lyfe and prosperyte, with
encrease of vertue.

†

Because we be counselled
of diuers & sundry wyle
men, euer to eschew and
auoyd ydelnes, as roote
& mother of all euels. I
thought it (gentle reader) moost wis-
dome, as oft as I should haue leysur,
and opportunitie from my dayly tra-
uayle in marchaundysse (whereto I
am moost addicte) to take some fruit-
full booke in my hande to read, wher-
by I should not only kepe my selfe oc-
cupied, from the assaulte of this euell
but also learne wherby to trane and
lead my lyfe in the iuste and ryghte
steppes of innocēcy. And in this my
purpose I chaunled vpon thys booke
of S. Chrysostome. Wery lytle truly
in quantite, but when I had well &
A. ii. iustely

justly perpeded the fruyte and good
nes therof, it was very bygge and al
moost inestimable. More fruyte and
profyt for the reader could not haue
be comprised by any man, in so smale
a volume. For i this lytle boke, thou
mayst learne (benigne reader) in few
wordes, the whole lyfe of a Christen
mā. Thou mayste here prepare the so
sure weapon, that thou shalte neuer
be hurte, vnlesse, thou hurte thy self.
Thou shalte be instructed, howe to
neglecte and tread vnder foote, the
world, with al his pompe and pryde.
Thou mayst se, which way to auoyd
and declyne, all daunger & perell, all
payne and trouble, all carpe & care.
Thou shalte fynally perceyue, howe
to contemne death, to banquysh the
dyuell, to auoyde hell, & at last to ob
tayne þ victory of everlastyng lyfe.
Wherfore sorowynge and mournyng
w my selfe. So great rythes & trea
sure to be layde vp & hyd fro such as
vnder

understand not þ̄ Late tōge, through
þ̄ zeale & loue, that I beare vnto my
countre men, was prouoked and mo-
ued (partely for myn owne leatnyng
partely that all other myghte haue
profyt therby) to translate this boke
into oure mother tonge. And yf per-
chasse I haue not every where lyue-
ly expressed the Authoys mynde and
wyll, which wrote it fyrst in þ̄ Greke
it shall be of thy goodnes reader, to
impute that vnto hym, that turned
it fyrst into Laten, whiche so muche
followynge the Phrāse of the Greke
so obscured the thyng, that I was
oftentymes, constrayned to gather
by iudgement more what he mente,
thē what he expressed in his wordes.
And therfore (feryng lest if I should
haue followed his phrāse & maner of
spech, as he dyd þ̄ Authoys, I should
as muche haue troubled the, in rea-
dyng, as he dyd me in translatyng)
I haue not done it worde for worde
A.iii. in

in many places, but yet euery wher
sentence, for sentence, as our phrased
and manner of speche taught me to
do. Wherfore gentle reader, yf mali-
cious enuy, disdaynyng our labour,
and laughynge vs to scorne, because
we do meddle withe many thynges,
shall say vs to be fugityue, nothynge
stable, but rather vnconstant, lyke y
roulynge stonie, that gatherethe no
mosse. And in our reproche, wyl per-
case obiecte the olde Prouerbe. (*Ne
Sutor ultra crepidam.*) That is, the cob-
ler should meddle, but with the clou-
tynge of his shooes. I praye the
defend our cause, & byd them, not to
be so rash & temerarious, in gyuynge
iudgement, but to thyncke rather, y
the poore gardener, sometyme hath
spoken many thynges apte & wythe
reason, as y other prouerbes sayth.
And that it is better, thus to be oc-
cupied, then enuiously to frette at o-
ther mens labours, doyng nothing
them

thēselues. And although I haue not
condigne & eloquēt termes, to sette
for the the matter, as my desyre is, &
as many men perchaunce wyl loke
for, yet not withstandynge I desyre
the (fauourable reader,) to accepte
my good wyl, for the Authoꝝ sake,
although perchasse my learnynge &
diligence herein shall not so deserue.
For as I take it (vnder reformatiō)
in our mother tong to vse darkenes
of wordes by diuersitie of termes (&
specially in translatiō) it were but
as a mase to the reader consyderynge
what the moost parte be, but contra
rywise in other languages it is com
mendable, nowe as to wchynge this
translatiō, whyther it be done so well
as it myght or shuld haue ben I wyl
not saye, but I hertely praye the ge
tle reader, to take it in good parte &
to correcte & amēd it wher nede is.
To dispraise y doynge of it, I iudge
it no hygh poynt of learnynge. And

A.iiij. to

to translate it but meanly I thinke
it some learning. Wherfore I desyre
the to beare with my weakenes. For
I doubt not but it shall be a spur
and prouocacion to other that be of
more ryper iudgement & learninge,
to enforce & settle themselfe to putte
forth some lytle thyng to the forthe
rance of good literature & profyt of
the publique weale. And I my selfe
shal be glad when oportunitie fro my
dayly trauayle and exercyse of mar-
chaundyse, shall minister leysur vnto
me. To bestowe that vacant tyme &
succesfull houres in some lyke lattē
Authoꝝ or els in translatyng some
excellent and preaty thyng as well
oute of the famous Italyon tonge,
as oute of y fruytful French tonge,
whereby they which intende to tra-
uayle these parties may haue profit
therby & learne the languages neces-
sary for theyꝝ affayres and busynes.
And I thinke that it is better this
rudely

rudely to come forth, then styl to lye
byd, wherby they, & vnderstande not
the Latten, could haue no profytte.

The Preface of the
Authoz.

I know & thys my talke,
shall seme both newefā-
gled & meruaylous to &
grosser sort, & that gape
to the entysementes of
this present lyfe, and to them & cleue
in all thynges to the earth, & be drud-
ges of theyr owne pleasure & luste, &
can not attayne ghostly wytte, and
perchaunce they wyll mocke vs, by-
cause by and by I set forth in the for-
hed of my matter thynges somewhat
solysh, and that maye seme vnylkely
to euery man. But I wyll not cease
fro my purpose for thys, but rather
for the same cause wyll be forced to
set out and thorowly to proue that,
that we haue promised. If so be they
to whome these thynges & we speake

A. b. seme

seme dnyghte, wyll gyue vs a lytle pa
cience in the begynnynge, and wyll
not trouble vs whyle we speke in our
preface, but wyll loke for the ende of
the oration put forth. For I knowe
they wyll take oure parte hereafter,
knowledgyng them selues to haue
erred, and as it is sayde, they wyll re
cant, and wyll aske pardon in & they
haue fortesyed hytherto, and vniust
iudgemente of thynges, & mozeouer
wyll gyue thanckes to me, as euerye
sycke patient to his Physicion, when
they be whole, therfore I would not
nowe thou shouldest objecte that opi
nion, which hitherto hath remayned
rooted in the, but rather behold a ly
tle, the wastelyng of this my oratiō
and then I knowe thou wylte iudge
ryght, of this that I haue set forth,
were when the crabbed opinionnes
that be in the, are cutte and mowed
awaye wth the sythe of reason, whiche
we shall gyue, thou mayst behold the
ryght

ryght waye to iudge by, bycause the
iudges of this world, and also of the
commō matters, although they per-
ceauē hym that dothe prosecute the
fyrst parte of his matter, earnestlye
declampnge, and to be plenteous in
the moost abundant streames of re-
thoryke, not withstanding they at-
tend and loke for the answerers to
this matter, and heare them paciēt-
ly, neyther they be moued with the
fyrst allegacion to gyue iudgement,
although they seme neuer so ryghte-
ous, that were fyrst spoken. For the
seconde place also is reserued whole
to speake youre mynde in the audi-
ence, wherfore this is þe rule of þe iud-
ges, fyrst diligently to know þe cause
of both parties, and so to set forth &
declare theyr iudgement.

After the common opinion of
some persons, all thynges be mē-
gled, neyther any ryght or equite
is kepte among men.

Bycause



Because therefore, & fyrst
parte of an Orator, is
set forth in this present
worke, it is an olde opi-
nion & rooted in menys
men of a longe season which almoost
through the whole worlde, sayth and
affyrmeth all thyng to be confided
neyther enny ryght or equite to be
kept amōg me. For we se dayly very
many to be hurt, troubled w al inu-
ry & meke a base sort to be iuaded, of
the myghty and stronge, the pooer,
of the rycher (and as it is not possi-
ble to nomber the fluddes of the see,
euen so they can not be nōbered that
be afflicted & suffer wronge, whome,
nether any lawes doth helpe, nether
feare of y iudges, neyther any other
power can let this disease, from mil-
chese and destruccion, but also they
be encreased euery daye, weapnyng &
waylyng that euell, styll be aug-
mented. For the Iudges them selve.
whiche

which be ordered for to redresse these
thynges, raise vp greater troubles,
& more pernicious diseases, and the
spotte and fylthe of this mischefe. is
so muche encreased, that many wret-
ches & fooles be brought to that mad-
nes, that they blame for the the pro-
vidence of God, some seying hi which
lyueth an honeste and quiet purpose
of lyfe, some to be drawe to iudgmēt,
to be bounde, to be beryd, and suffer
all extremities, but the froward the
lewd, and a mā of noughty purpose,
to be encreased with ritches, to be in-
haunsted with power & honour, to be
feared of al men, to trouble & afflict
innumerable wayes, and as I maye
say, to tread good and vertuous per-
sones vnder foote, truely this wroge-
ful and vnrighteous equalite is not
only practysed in Cyties, but in the
feeldes, not in the earth only, but al-
so in the see.

Here

There is set forth, that no man
canne be hurte of a nother, but of
hym selfe, & what it is to be hur-
ted, and of whome a man may be
hurte.

Vhen therfore such an opinion
is in the mynes of so many mē,
the oration of the olde perswasion
graunted, of bzgent necessite our se-
tence is here entred agaynste theyse
thynges, which shall haue such place
of syght, that we maye ouerthrowe
and subuerte, the seates of this false
opiniō, although they be of antiqui-
te, not withestandynge therfore, as
we before sayde. It maye seme newe
and meruaylous that we asseyne.
Yet we promyse this, to them & wyll
diligently gyue hede to that, that I
say, this our opinion shall seme true
& profitable, therfore this it is, that
our talke doth promise to shewe, but
I beleeche you let no manne be trou-
bled at the fyrst hearing, that no mā
can be

can be hurte of another ; but of hym
selfe. And that the vnderstandynge
of our sayenge maye be playner and
more apert, let vs fyrst discusse what
it is to hurte, and at what matter of
substance it maye chaunce any man
to be hurte, but that shall appeare
more open, yf we fyrste searche what
vertue is in man, and wher it is, for
than it shall appeare more true from
whence and howe it fortuneth him to
be hurte, and wherin he semeth to be
hurte, & yet is not hurte, & that we
shall shewe more clere by grynge ex-
amples, euery thyng in the worlde
hath somewhat, wherby it maye be
corrupte and hurte, as for an exam-
ple, rustenes hurteth the yron, and the
mothe, woll, the wolfe the flockes of
shepe, the chaung of tattenes, wyne,
bytternes dothe corrupte the swete-
nes of honny, the must, hurteth the
corne, the hayle damageth the wine,
the company of grassehoppers and
flies,

flyes, doth destroye spryges & diuers
plates. And þ my oracion be not pro
longed in numberynge all thynges,
diuers kyndes of diseases byngethe
destruccion to all thynges.

That the vertue of the mynde
canne be hurte of no other, thā of
oure selues. And that neyther po
uerte, nor damages, nor death, ca
be noyous to vertue.

Vherfore as euery one of these
thynges, hath somewhat, wher
by it may be hurt, & the state & helth
of it maye be decayed, lette vs now
searche what that is wherwith the
vertue also of mans mynde is hurte
and viciate. Some thynckethe one,
some another, and now also we must
bynge in the false opinions, þ when
they be confuted, the truieth may be
taught and shewed playnly as it is,
that no other mā maye berely hurte
vs but we our selues. Some menne
therfore thiketh, that pouertie doth
hurte

hurte a manne, some false reporte or
death, in these thinges they bewaile
all mens miseries, & thyncketh them
worthy much to be pitied, that be in
combred with theyse thynges, & gre-
uously complayneth, sayenge one to
another, what wretchednes suffreth
he: for his good and substance is so-
denly plucked from him, and agayne
another of some other man sayth, he
is sycke of a greuous disease, and the
Physicians dispayreth of hym. Ano-
ther morneth for him that is hold in
bondes. Another them, & lacke theyr
countrey & be dysuen to cryle. Ano-
ther them that oute of freedome be
brought in bondage. Another, them
that be spoyled of theyr ennemies, &
be brought into captiuite. Another,
them that be lost with thypwake, or
be burnt with fyre, or oppressed with
rype or fall of a house. For all these
men do wayle, moorne and wepe, but
no man dothe wepe for them that do

B. j. euell,

euell, and lyue wickedly, but ostentymes (which is more wretched) theyse be praysed & be called blessed: & which truely is the cause of all euell, go we forth (euen now we wyl proue) yf no mā wyl let vs, whyle we do speke, as we in the begynnyng intreated thē) howe that nothyng of all this that we haue spokē can hurte a wyse mā, nor decaye the vertue of the mynde. For (tell me) what hurte shall suche losse and damage do, to the vertuousnes of his mynde, that hath losse his goodes, besieged & compassed w false accusers, and theues.

What the vertue of the mynde is, be comparison of euery thyng, & proueth it by Job, Adā, the Apostles, Lazar, Ioseph and Abell.

But yf it please you, let vs fyrste describye as we purposed, what is the vertue of the mynde, & that it may be the more openly knownen, let vs take coniecture and similitude of
corpoꝛall

corpozall thynges, as in exāple, shall
the strength & goodnes of a horse, be
iudged in syluer byrdels, and goodly
trappers, and in sylke, harness set w
stones, in his mane, brayded wythe
golden lases: or els shall he be iudged
in the swyftnes of his runnyng and
strēgth of his fete, in his pase, in the
conueance and strength of his brest,
& in al thynges the which be mete to
make a iorney, or to kepe battaile, as
other he maye stryke his enemy mor
tall, or elles maye helpe his owne ry
der in perel, from destruccion: Is it
not certayne that the strengthe and
goodnesse of an horse is declared in
these thynges moze, then in y other,
of the which we spake of before: And
what truely of all other beastes: shal
not al y goodnes be counted in this,
If other they can beare strongly bur
dens, or can draw myghty charettes:
whether or no wyl a man goynge a
bout to proue a beast, loke vpon the

B. ii. thyn.

thynges that he shall se put vpon him
or as we sayd, wyll he marke yf he be
stronge in his members, in his setes,
or in his howes, and agayne if I wyl
proue a vyne? Do ye consyder why.
ther he hath broad leaues or spreden
braunches? or do I marke moze whe
ther the fruyte be plenteous in him
& the grape seconde, lykwysse we do
behold the Olive and such other tre
es. Then lette vs also consyder man
lykwysse, discusseynge what & where
the true vertue and goodnes of man
is. And lette vs thynke hym then to
be hurte, whā he is hurte of þe same.
Than what is the goodnes of man?
It is not rytyches, then feare not po
uerte, nother the helth of the bodye,
then feare not sykenesse, nor þe same
or renowne, let not the estimaciō of
man, let not the sclaunder of menne
feare the, neyther this common lyfe,
thē feare not death, nor fredome, thē
abhoze not seruitude and bondage.

But

But what is þe vertue of the mynde? „
to thynke bpryghtly of God, to lyue „
iustly amonge men. For all the other „
thynges before rehearsed, may be pluc-
ked from man, whether he wyl or no.
But yf he hath these thynges, no mā
cā take thē frō hym by no menes, no
not þe dyuel hi self, vnlesse he bewray
hymselfe, that hath thē? The dyuell
knewe the course of these thynges, &
therfore when he despyred that blessed
man Job, he destroyed all hys good,
not that he woulde make him poore,
but þe beyng so sorowfull for theise
thynges, shoulde blaspheme God, and
for that cause he also punysshed all
his body, not that he woulde make hi
sycke, wherī he was nothyng hurte,
but that through the anguysh of his
disease (yf perchaunce his constancy
myght slake) he myght lese the good-
nes of his mynde. For this cause he
strake hym with þe great losse of chyl-
dren. For this cause he pynched hys
B.iii. body

bodye with greuouse paynes then yf
he had gyuen hym to tormentares.
For they woulde not haue so scratte
his sydes with hokes, as he was dyg
ged & eaten in of the berymyne & wor
mes. For this cause I saye all thys
was done that he shoulde thiike some
euell of the godhed. For this cause al
so, his frendes which came to cōforte
hym were moued to chafe hym, for
they sayde, thou arte not yet worthe
ly whyppte for that, that þu haste tres
passed, & reprouyng him spake ma
ny suche other thynges. And he was
banysshed both from Cytie & house,
stripte of his goodes and children, he
had for his house a dunge hyl, for his
bedde the earth, for his clothyng the
dunge. But in al this Job is not on
lye not hurte, but is made throughe
this, more noble and excellent. Whā
he had spoyled hym of all his goodes
and of the helthe of his bodye. He he
ped bype the great rytyches of vertu
throughe

through his patience, neyther truly
Job was in so great confidence and
truste wth the God before he swette in
these anguythe and payne, what? yf
he that suffered all these, & of hi that
stryketh all mē wth wickednes & cruel
ty could not be hurte, in the valeasit
nes & goodnes of hys mynde. What
man shall there be, whose excuse and
complaynte shall seme iuste, when he
sayth, he hath hurte me, he hath har-
med me, he hath hyndred me. For yf
the dyuell, whiche is replenyshed wth
all malyce, when all his strēgth was
knyt togyther, when all his weapon
& armour was directe & bent, other
in the house of this iust mā or in his
body? could not hurte him eny thig,
but made him more glorious & more
to be meruayled at as I sayde, howe
can a man blame any mā iustly that
he myght eyther be hurte or harmed
of hym. Whye then thou wylte saye Gene. liii.
Adam was not hurte of the dyuell?

A. liii. noz

nor supplantēd and cast oute of Pa-
radyse. The dyuell dyd not hurte hi,
but his owne negligēce whyle he wat-
ched, not to kepe the commaūdemēt,
for he which with so many ingens &
craftes dyd syght agaynst Job, and
yet coude not ouercome hym, howe
coude he by any of theyse craftes in
Adam haue disceyued him, vnlesse he
had wylfully losse him selfe, thzough
his owne negligēce. But thou wylte
reply: what then, he which is a false
accusacion is cast & leaseth al his sub-
stance is not hurte, nor whē he is pu-
nysshed in extreme pouerte, robbed,
and depriued of his patrimony? No.
But truely he is not only not hurte,
but shal also haue great basitage yf
he take hede, for (tel me) what did sca-
cite of tēporal thgis hurt y apostles
of Christ, dyd they not lyue in hūger
thyrst, & i nakednes, & were they not
costed more noble & excellēt for this
& thzough this they gotte thē in gret
confidence

cōfidece & trust w god. And what say *Luke. xvi.*
ye by Lazarus. dyd not his lickenes
& sores, & his extreme pouerte, byng
hym to blyss, & the trouble of thys
worlde prepared hym a crowne eter-
nall. But what dyd Iosephe? Was *Gen. xxxvii*
he not because he was repleted with
checkes and repproues at home, and
also abroad, in so muche that he was *Gen. xxxix*
thought to be a hoozemōger, and by-
cause he was in bondage, banysshed
from his parentes & house, was he
not for euery of these, had i great ad-
miracion with al men, & in great glo-
ry with God. But what speake I of
the banysshynge, & of the pouertye &
of repproues that hath ben done, and
that noble men hath ben brought in
to bōdage. Tell me what harme dyd
death herselfe to iuste Abell? What *Gen. iiii.*
dyd sorowfull death and cruell man-
slaughter that was done? Was not
Abell, longe & prayled throughe the
worlde for this. Thou seest how this
B. v. our

oure oration dothe shewe thys more
largely then it promysed to do, that
it doth not only appeare þ̄ we syſte
put forth, that no man is hurte of e-
ny other man, but also that holy mē
take great auantage in these thyn-
ges wth the the whiche they seme to be
vered.

He conforteth man in all his ad-
uersite, in pouerte, in infamy, in
exyle, in syckenesse, in pryson and
in death.

Vherfore then sayst þ̄, be there
punyshmentes & paynes. Vher-
fore is there hell. For what cause be
there so many wronges & iniuries,
yf no man dothe hurte, & no man is
hurte. Do not confounde & mengle
our cōmunicacion. For we sayd not
þ̄ no mā doth hurte, but that no mā
is hurte of another, & thou wylt say
howe may this be, yf some men doth
hurte, that no man is hurte, as we
haue nowe shewed, for Josephes bro-
thers

thers dyd hurte hym, & dyd handle
hym vniustly, but he hyselſe though
was not hurt, and Cain dyd wrong
to Abell for he layd watche for hym, Gen. iii.
but he hym ſelſe was not hurte, nor
ſuffered any wronge, & for this cauſe
be there paynes & punyſhementes?
For the pacience and vertue of them
that ſuffer ſhall not excuſe theyr crime,
that hurte theyr neighbours of a maly-
cious purpoſe, although they be ma-
de moze excellēt, by theyr tollerance
yet ſhal not they be deliuered of their
faulte, bycauſe of theyr wickednes,
& therfore the vertu and goodnes of
theyr mynde exalteth them to glory,
and the wickedneſſe of theſe menneſ
mynde depzeſſeth them to payne.
Wherfore a kyngedome is prepared
of God, the iuſt Judge to them, that
hath coſtantly played the wyſe men, &
hath attayned vnto the reward and
praiſe of victory, & he is deputed to
the that perſeuered in a wicked pur-
poſe

Job. iiii.

1. Thim. vi.

Luke. vi.

pose. Wherfore if al thy goodes be ta
ken from the, say: naked I came out
of my mothers wōbe, and I shall go
naked from hence, & adde thys sayēg
of þe Apostles, we brought nought in
to this world, & we can beare nothig
out, thou hast hearde the to be slaun
dered with backebytynges amonge
men, and to be laden wythe mockes.
Remēber and put the sayenge of the
LORD before thyne eyes, wherwythe
he sayth, cursed be ye, whē men speke
well of you, and agayne, be glad and
reioyse, whē they reiecte your name,
as are euell thynges among menne.
Thou arte banysshed from thy coun
trei & house, remember we haue no
continuall dwellynge place here, but
we loke for one to come. wherfore thi
kest thou then to haue lost thy coun
trei, when in euery place of the erth,
thou arte a straunger. Yf thou arte
faullen into great syckenes, vse the
sayeng of þe Apostle, where he saythe
yf he

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yf he that is the exterioꝝ man is cor-
 rupted, the inner man is euery daye
 renued. Thou arte myt in prison, &
 cruell death hangeth ouer thy head,
 & is threatened to the, yet set before
 the, John behedded in prison, and so
 great a Propheetes hed gyuen in re-
 warde of pleasure, to a daunsynge
 wēch. Wherfore whē al these thiges
 be done vnto the wrongfully, consy-
 der not the daunger of them, but the
 gloꝝy that shal be rewarded for thē.
 Theyꝝ synnes be not only remytted
 that suffer this, but also get thē righ-
 teousnes, it is so much, & theyꝝ sayth
 & constancy shall not fayle thē. Se-
 ynge thē, neyther losse of goodes, ney-
 ther backebytynge, noꝝ reprove, ney-
 ther exyle noꝝ syckenes & payne, ney-
 ther deathe her selfe, whiche semethe
 moost greuous of all can hurte, but
 rather helpeth & maketh vs more ex-
 cellent. Howe canst thou proue that
 anye man maye be hurte seyng, by
 all these

all these thiges he may not be hurte.
¶ That they only be hurte, & doth
harne, and that we be not hurte,
but by blasphemy.

Gen. iiii.

¶ Shall I endeuoure to shewe you
S more yet thē this, that no man is
hurt, but they that doth harne, and
the harne that is done, dothe hurte
no mā, but them that doth it, tel me
what was more vnhappy thē Cain.
The deth that was ministred to his
brother, throughe his handes, made
Abel iust and righteous for euer but
it made him that ministred it a mur
derer for euer. What was more wret
ched thā Herodes doughter, that de
syred Iohānes hed to be presēted to
her i a dysch, it brought to passe that
her hed was ouerwhelmed in y euer
lastyng fyre & flames of hell. What
also is worse then the dyuell, which
by his wylynes so honored Job, that
by howe muche glorie encreased to
Job, by so muche payne encreased to
the

Mat. xiiii.

the dyuell. Thou perceyueste howe
much more is declared then we dyd
promyse. For it is opē, not only that
no man is hurte of them that dothe
harne, but that they only be hurte
& suffer euell, that dyd the wrong, by
cause truly, neyther rytyches nor ly-
berte, nor helth, nor any such thyng
that we haue rehearsed, be properly
the goodes of man, but the vertue of
his mynde. And therfore when any
damage, or losse, our trouble, cometh
in theyse thynges that be externall,
mā is not hurte, bycause al his good-
nes is in the vertue of his mynde.

Chan thou sayest, what and yf he de-
ceyue hym selfe, & be hurte, in thys
same vertu of his mynde? it can not
be. For if he be hurte i this, he is not
hurte of another manne, but of hym
selfe. Howe is a manne hurte of hym
selfe? If whē he is bette of eny body,
or spoyled of his goodes, or troubled
by any other waye, by any man, euē
when

when he speaketh blasphemy & wyc-
kedly in this is he hurte (a that gre-
uouſly,) but not of any other manne
but of hym ſelfe, that is by his inpa-
ciencie, beholde alſo (as we ſayde be-
fore) howe much Job ſuffered, not of
any man, but of hym that is wylper
than any man. If the that ſore and
cruell tyrant, when he had assaulted
hym with ſo many ingentes & diſcey-
tes, with ſo many tormentes coulde
not make Job to ſynne with his lyp-
pes, or with his blaſphemye before y
LORDE, yea neyther when Job had
receyued the law, neyther the redēp-
cion of Chriſte Jeſu, nor the grace &
goodnes of the reſurreccion. Howe
much more, thou that arte weapon-
ned with all theyle. ſhall not be ouer-
come. If thou wylte ſay theſullye de-
ſyre helpe of God. Se how many thi-
ges Paule ſuffered which can ſcarſe
be nōbred, pryſonned, ſtrypes, whip-
pynge, punyſhement, he is ſtoned of
the

the Jewes, he is bet with rodde, he
is cast downe headlonge, he chaūseth
on theues, he suffereth wrong of his
enemies, of his brethren, he suffereth
inwarde in feare, & outwardly blow-
es, hunger, nakednes, checkes, pryuy
watche, tribulacion, & wylde bestes.
And what nede I to rehearse many
thynges, he dyethe euery daye, & yet
not withstanding he in all these thi-
nges, dyd not onely speake no blasphe-
my out of his mouth, but was both
glad & mery, & florissynge sayde, I
am glad in my tribulaciō, & agayne
we do not onely reioyce, but we try-
umph in tribulacion. Then yf he suf-
ferig so many thynges dyd reioyse &
gloz ye? What forgyuenes, what ex-
cuse shal they haue, that for litle wō-
ges & strypes, or for what soeuer tri-
bulacion, (whiche truly is farre lesse
then theyse) do blaspheme and mur-
mure agaynst God.

C. I. By

C By the losse of the goodes, the
meane and waye, to do almes is
not losse.

But thou wilt say I am another
waye hurte, althoughe I do not
blaspheme, my goodes be takē away
& now I shal not be able to do almis,
these be occasions, but not lawefull,
yf thou delight in the worke of mer-
cy & almes dede, harke: pouerte doth
not let the merciful mynd although
Luke. xxi. thou be poore, thou shalt haue two
mytes, which whē thou haste offred,
shall be moze reputed, then þe ritchest
gyfte that maye be. Let thy hand be
full of bianne, that shall be sufficient
to fede the Prophet, but and yf thou
lacke these thinges, thou shalt neuer
Eze. lili: be without a cup of cold water, wher
by thou shalt passe all the rytyches of
the worlde gyuen for almes. For the
Marke. ix LORDE requireth a mercysfull mynd,
“ not the quantite of mony thou seeest
“ therfore that neyther in this þe haste
take

take any harme, that thou hast lost
thy goodes, but rather haste gotten
much auantage. For thou hast got
ten the a perpetuall crowne, w two
farthinges as we sayde, the which o-
ther byeth w gnyngge muche. Tru-
ly these thynges appeare manifest &
open to such as loue the trueth, and
take care for theyr soules helth. But
to thē verely that be tyed with plea-
sure, & whome lust kepeth in bōdage,
& whose lyfe is plentye in ryot, they
seme superfluous & folysh, for truely
they clyp mooste gredely shadowes, &
bynde the wynde, for these thynges,
whiche seme to thē the goodes of the
fleshe & the worlde, flytteth & flydeth
oute of theyr handes, as the wynde
and shadowe.

He declareth the fylthy & wret-
chednes of this worlde.

And therfore yf ye lyst we wyll
also open the intricat causes of
these thynges, & when this imagina

C.ii. clort

clon is take away, wherwith they be
decepued, we wyl detecte the berpe
fner face of this vnpure & vncleane
cc harlot, that they do clyppe, for I call
cc this lyfe an harlotte, which is trans-
figured in pleasures & abundancye
of rythes of this worlde, in power &
holuptuousnes. And I call her not
only an harlot, but the moost fylthi-
est & moost durtiest quene whose face
is fowle, horrible, sharpe, bytter and
cruell & in this moost: wher all they
be costed withoute forgyuenes that
she dothe deceyue. And although her
countenance be so fylthy, & so wylde.
so barbarous & so cruel, yet many be
snared by her, & whē they se al thyng
in her bloody, ful of perell, ful of deth,
full of myschefe, yea and compassed
about with moost wicked fellowes,
with contumelye, mockes, hatred &
enuy, disceite & complayntes, and w
moost peryllous cares, w great fear
much tremblyng, & with a thousand
suche

Suche other vnhappy cōpanions, as
though she were compassed in with a
cōpany of serpentēs, & to be no other
profyt in them, but destruccion, mis-
chefe & euerlastyng payne, and yet
she is desyred of many and couited a
thyng to be loued & couited, so great
is theyr folyshnes that be deceyued,
that (whan no reason can withdraw
them from this destruccion, nor the
playne examplēs of thē that peryshe
continually, may feare thē from her)
I maye iudge them more folysh then
the infantēs, whome the boyes play,
when a round cercle is turned about
or a hurlyng wynde is beatē about,
& is trennelled about with longe por-
tes, by croked spaces, so occuppeth ē
chyldeys mynde, & gapynge vpon it,
can not: by any meanes be called frō
it, nothyng knowynge by the frayl-
te of theyr age, that ther can be had
any profyt in that playe, or any per-
fecte worke. But theyr yonthe dothe

C. iiii. excuso

excuse them, but what excuse shall they haue, that in perfecte age, hath chyldysh wytt, yea and worse the chyl dyshe wytte.

Of bayne desyre of rytyches.

Vherfoze (I pray you) seme rytyches worthy to be coueted. For I thynke that here I muste begyn. Thou wylte saye, bycause they be more necessary & mete than al other thynges: for helth, lyfe and fame, for our countrey, for our kynne, & for our frendes, and this sayenge is kepte, not only on the erth, but also on the see, & is ascended vnto the very clowdes & starres, & I knowe that thys is not so muche the sayenge of men, as it is a burnynge flame that doth deuour the whole worlde, & there is no man that can quenche it, but he y can kyndle it, maye make it burne more and more, for euerye man fauoureth this mischefe, not only they that be intagled, but also they that
seme

seme not entred thither, & thou shalt
perceyue euery body whyther he be
a man or woman, bond or free, ritch
or pooze, they carrye wythe all theyr
myght stuffe & burdens to this fyre,
and do watche daye & nyght in thys
misteris: I saye truely burdens not
of wood or haye. For it is no suche
flame that can burne them, but they
byynge wicked and vnrightfull wor-
kes of body & soule: with theyse this
fyre is kyndled, & with this is nour-
shed. For these ritch men: yf it were
possible to get the whole world from
euery body, yet would they burne in
this desyre, but pooze menne (whyle
they desyre to be equall with y^e rych)
be in extreme madnes, they be mad,
they fury, and this same disease pro-
cureth to euery of them diuers sicke-
nesses, the loue of mony so much wy-
peth euery mannes mynde, that she
gyueth place, neyther to frendeshyp,
nor yet sometyme to our kyndered,

C. liii. ney.

neither to wyfe, nor to chyldrenne.
The whiche affections be moost este-
med among men. Yet the loue of mo-
ny ouerthroweth to the grounde all
these, & tredeth the vnder fote Thus
this loue of mony: as a fearse & cru-
ell dame possesseth every mans hert,
raygneth as a tyrante, is cruell as a
barbarous person, scoffeth and scor-
neth as an impudent harlot, nothig
mercyfull, nothyng ashamed, she is
euery where hearde, euery where ter-
rible, greuous, vngētle, wyched and
cruel. And when she is more rāping
then the wolfes, beares & lyonnes,
yet men thynke her, pleasaunt and
amiable. What sayde I pleasaunte?
more pleasaunt I saye, than the ho-
ny, more sweter then the hony com-
bes: and when to them which desyre
her, & wyth for her, she sharpeth swer-
des and maketh dayely galltrappes
add pytfalles, & beateth the agaynst
a thousand rockes, and a thousande
wyppes

myppwakes. For all that she is desy-
red & sought for, & be glad yf thurgh
theyr innumerable deathly dangers
maye at length gette vnto her gate.
For they haue a delyghte to wallow
as hogges in her dytche, and to turne
theyr dunge, as a canther. By suche
falshehood, as all they that haue yelded
by them selfe vnto auarice, be more
wretched and more fylthy: yea then
moost fylthiest bestes. And this is a
more wretched thyng: that howe
much the more they be nossed in these
fylthyes, so much the more they de-
lyght in it, and that not by nature
of the thyng, but by theyr corrupte
wylfulnes. Howe shall we then helpe
theyr myndes so intangled in fylthy-
nes and diseases? Yf they woulde ly-
sten vnto vs a litle, & set theyr mynd
to heare vs, and beare awaye that
is spoken. But truly these vnrea-
sonable & dumme beastes, as we sayd,
which tumble the selfe in such fylthe

C. b. can

can not withedraue them selfe from
it, euen as lackynge wyt and reaso.
Nowe we wyll comen wyth them,
to whome God hath gyuen vndersta
dyng and reason, only yf they wyll
heare vs, they maye quickly & with
lytle labour be deliuered from the
stenche of this dytche & fylthy of this
dunge. Then go we to, and nowe as
spekyng to men, let vs inquire wher
fore vices should be despyred. They
“ wyll aunswere doubtles. ffirst for
“ voluptuousnes of lyfe, & pleasure of
“ the body, than for honour that is in
“ this lyfe and other duties that be
gyuen of menne for the regarde of
these vices, than for that cause,
that a vice manne maye quicke
lye auenge hym selfe ouer them,
that intende hym harme, and that he
maye be feared of other. I thynke
thou haste no other causes of pleasure
beside these. I say of honour, of doubt
les, of feare, of reuegyng for vices,
can

can not make a man other wyser or
more temperate, more sauourable or
prudent, they make not mankynde,
they make hym not gentle, finallye
they chaung not an angry persō in-
to a manne meke of behauoure, nor
they teach a voluptuous fellowe, so-
briete, nor an ipudent fellowe, shame
fastnes, neyther at any tyme, by rit-
ches is gottē any other kynde of ver-
tue to the soule. If so be they byng
nothyng to the vertue of the mynd,
nor make a man any thyng better,
as towchyng the name of vertue,
tell me I praye the, wherefore seme
rytches to be despyed, yea and truly
they do not only nothyng helpe the
mynd with vertue, but if they fynd
neuer so lytle hyd therof, they vtter-
ly destroye it, & cleane contrary they
byng in byce for vertu, & the ende
of them is lechery, yre, intemperāce
surpe, vnrighteousnes, hyghnes of
mynde, pryde, and euery vnreasona-
ble

ble motiō. But we wyl cease to speke
of these, tyll we haue oportunitie, be-
cause they that be diseased withe this
sychenes, can scale heare any cō mu-
nicacion of vertue oꝝ vyce. For they
defende ryot, and therfore they suf-
fer nothyng to be spoken agaynste
her. Therfore let vs cease to say wher
ther there be any thyng in rytches
wherwith they maye delyght vs, oꝝ
whether there be anye honoure in
them.

Of the abundancy of mennes
tables, and of moderate meales,
& what is voluptuousnes.

Let vs begyn therfore yf it please
you at the meales and abundan-
cy of the tables, for in this is y mag-
nificence of ritches praysed, lette vs
compare the fare of a rytch man and
meane mā, let vs discusse both these
federes, which I praye you take more
& true pleasure at the boꝝde for they
syt all daye werpeng theyꝝ elbowes,
and

& loynynge they? suppers to they?
dynners, and be broke with fyllynge
they? bellye, & be greued with ouer-
muche ingurgitacion of meate. In
whose body the soule is slayne wyth
the excelle of wyne, as w certayne
sourges of thypwake, wher neyther
eye, nor tonge, nor foote doth truely
they? dutye, but all the members of
the body lye bounde wyth the bodes
of wyne, more greuouser thē in chai-
nes where they haue no slepe for qui-
etnes nor for helth, but frayed oute
of they? slepe, they be worse thē mad
and frantike men, & wyllyngely ad-
myt the dyuell to the soule, they be a
laughynge stocke and spectacle open-
ly to all they? seruantes, they know
nothyng that they se, they seale no-
thyng, they perceyue dothing, they
can not saye nor heare any thyng,
but they? mooste fylthieste sydes be
borne bype from boord to bedde. As
there more pleasure in such meales,
or in

“oz in them where there is as much
“meat & drynke, as wyl put away
“hunger & thyrste. This waye of lyfe
nature hath taught, that waye cor-
rupte pleasure. Therfore in this is
helth, reason remayneth & honestye
with sobriete, endureth, nor the bur-
dened & ouercharged bodye is borne
from the borde, but rather refreshed
and encreased with strengthe & well
chered with all myrthe, but yf thou
do not beleue my sayenge, consyder
the bodyes and wyttes of the bothe,
& thou shalt fynde them more stron-
ger, more valeaunt & fuller of natu-
rall licour whiche be noyrshed with
mesurable and meane meates. But
thou shalte not obiecte nowe yf ther
be some that be greued perchasse w
disease oz some feblenes, this is ano-
ther cause, and in another tyme to
be sought for. They truly that leade
theyr lyfe in delicatenesse and ryot,
they carry aboute feble bodyes, & ly-
thyer

thier then þ̄ wate, beyng repleted w̄,,
innumerable diseases, wherunto al̄,,
so to make it the more, cometh þ̄ fear,,
of the gowte, bnrype age, & all they?,,
lyse hath to do with þ̄hilicions and
medicines, they? s̄eles truly be hard
heuy, dull, & in manner alredy dead,
neither haue they ony my?th or plea
sure. Who wyl̄ saye theyse thynges
pleasaunt or acceptable, the whiche
knoweth what is pleasure & my?th?
ffor wyle men desyre, that pleasure,,
is whan a man hath his desyre, and,,
where a man can not haue his desyre,,
eyther because sykenes dothe let, or,,
where saciete her selfe wyl̄ not suffer
and aboundance dothe cause theise
thynges to be burdens, there doub
les pleasure & my?th also perysht tog
ther, finally consyder the sycke paci
entes when they be cloyed, how that
they? meate, althoughe it be swete &
pleasaunt is rather noysomes, then
pleasure, semblabyle therfore, when
desyre

desyre is extincte through abunda-
cy, the pleasure and lust also is losse,
for the pleasure of the meate ingen-
drieth not so muche pleasure as þe ful-
fyllinge of oure desyre. Wherfore a
certayne wyse man & well sene, to re-
son in these thynges, sayth, that the
stomacke once full neglecteth þe hony
combe, the wynges also that the plea-
sure was not in the nature of meate
(as we sayde) but in the desyre. And
for this cause the Prophet declarig
the wonders þe were done in Egipte
& in wyldernes amonge other thyn-
ges, sayth thus, he fedde them wyth
hony of a stone. Certes we fynde no
where honye, to haue flowed from a
stone. What is it than that he sayth,
when after longe trauelynge and la-
bour of thurst, they dranche cold wa-
ter flowyng out of a stone, they drā
it wth great desyre, for this cause the
that þe lust, sweetely & gladly to drie
was satysfied. He caulled the water
hony,

Exod. vii.
viii. x.
xi.
Exod. ii.
cap. xvi.

hony, not that the nature of the wa-
ter was turned, but that the swete-
nes of the dryncke was to the beynge
a thyrst & desyrus of it had ben ho-
ny, wherfore seyng it is thus, no mā
maye doubt of this, vnlesse he be ve-
ry contentus. or a very soole. As it
not open & playne, that a meane di-
at and moderate table, hath muche
myrth and pleasure, & contrarywise
be not ryche mens bordes execrable
& horrible, full of disease & pollution,
and as one wyle mā also saythe, that
thynges that seme delectable, be mo-
lest and greuous.

Ryches byngethe honoure &
couetousnes, of true honour, ryt-
ches auengeth our enemies, of po-
uerte, of Lazarus, Paule, Judas
he concludethe no mā to be hurte
but of hymselfe.

But thou wylte saye that ritches
getteth honour, & helpeth vs to
auenge our enemies the better, and

for that cause it semeth necessarye to
haue rythes. They minister to vice
and bryngeth anger to his purpose,
they pusse by bayne abicion, & set it
a loft, they make pryde more to swel,
but they oughte for all these causes,
þ more to be forsaken: for this is no
other but to put certayne wyld be-
stes in mannes mynde, & to nouryshe
thē in oure herte, agayne they make
vs to forsake the true honoure, & to
followe the false honoure, by þ colour
of this true honoure paynted only w
a certayne fayned ymaginacion, be-
ing no honoure in dede, but in name,
“ for as the face of tentynges of an har-
“ lot when it is fylthye & fowle by na-
“ ture paynted with crafte & colours,
they set it forth to disceyue thē, that
knowe not what fylthe is hydde, vn-
der the couerte of þ crafte. So doth
rythes whē they cause flattery seme
to be honoure, nether truly these voy-
ces of people, that be gyuen to þ iud-
ges

ges be fro the hart, but they be wher
with the name of honour is paynted
and coloured, for yf thou aske theyr
cōsciēces that cryed vnto the, thou
shalte fynde euery of them to accuse
the of a thousand trespasses, finally
when the feare of the power is paste,
& the authorite is gone, then shalte þu
se, how muche they murmur at the,
howe greatly they do dissemble with
the, and they shall be of that sorte, þat
before gaue the theyr voyce & pray-
sed the excedyngely, and sayest thou,
theyse thynges must be gotten with
honour and with ryches: the which
(yea) yf they came by theyr owne ac-
corde, they shoulde be refused. For
they get the more hatred then loue,
but shall I shewe the true honour?
True honour is þat vertue of þat mynd
this honor & dignite is not gūē by
Cesar, nor gottē by flattery, neyther
prepared w money. It is nothig colo-
red, nothyng dissimuled, nothyng pry-

D.ij. up, there

there is no succellor of this honour,
there is no accuser, there is no man
unkynde vnto it, this honour is not
chafged by tyme, this honour hath
no tyzates, neither it feareth at any
tyme to be extincte or cast aside, but
thou wylte saye, I canne not aueng
myne enemies. For this cause chese.
If we should forsake rytyches and en-
brace pouerte they shapē this swerd
agaynst the that þe speakeste of, they
make the, the transgressor, of the cō-
maundement of hym whiche saythe,
put the vengeaunce in my hand, saythe
the LORDE, & I wyl auenge it, wylte
thou se what hurte the despyre of ven-
geaunce hath, it taketh þe mercy of god
frō mā, & breaketh of his grace nowe
graunted, & calleth it agayne. For it
is wyrtten, that he that ought ma-
ny talentes, & asked forgyuenes of þe
LORDE, dyd obtayne it, & when he re-
turned to his seruaunt which ought
hym a lytle mony, that is to say, had
trespassed

Roma. xii.

Mat. xviii

trespassed a litle agaynst him, began
to exacte of hym, & is to aueng hym,
for this cause (that he was vnmerci-
ful vnto his seruauit) he gaue iuge-
ment bpō hym selfe, in so much that
he not only obtayned no merce, but
was also deliuered vnto the tormen-
ters that he might paye all his dette
wyth punishment & payne, & for the
desyre of his auengeaunce, losse the
forgyuenesse of God: I praye the be-
rytches the more for this to be desy-
red, that they maye open the a more
redier waye to mischese: Wyd it not
behoue the for this causes chesely to
auoyde them as a great soo, a great
enemye, & as Authoz of all euell: but
pouertie sayest thou is a great bur-
den, oftentymes throughe scacite it
causeth a man to blaspheme & to cō-
myt many vn honest & vnworthy thi-
ges, pouerte dothe not this, but thy
infirmite & falle herte. For Lazarus Lūke. xvi.
was poore and greatly poore, vnto
D. iij. whose

whose pouertie also was added gre-
uous sykenesse, the whiche shoulde
cause the pouerte to be y^e worse, whē
y^e angurys of his disease asked much
conforte, & his pouerte could gyue hi
none at all. The one of theyse yf he
were alone were paynfull, & full of
grefe, when they be soynded together,
& there is none to succoure them, it
is an intollerable euil, & an extingui-
ble fyre, grefe withoute remedy, a tē-
pest full of perell, the burnyng flame
of body and mynd. And yet this blis-
sed man had a worse thyng then all
this euil, bicause he was neighbour
to a rytche man that fared delicate-
lye & yet hys paynes were increased
more & more, that he laye at this bā-
ketters gate, that the goodes put be-
fore his eyes, that he dyd se, myghte
trouble hym muche more, then they
that he lacked by pouerte. For it gre-
ueth the mynde more to be constray-
ned to lacke suche goodes as it doth
se, then suche as it seeth not, neyther

this rytche man was any thyng mo-
ued with all this, but bed his boorde
to be prepared with his old abundancy
his seruices to be garnysshed, wyne
to be fylled, daunsyng, pyping and
playeng, to be had, neyther to want
any thyng of hys lust and pleasure,
where great hūger & greuous payne
of disease be red poore Lazarus? No
seruate truly, no cōforte of his misse-
ry: not so muche as the crimes that
be cast from the boorde of this rytch
man that fed flatterers & ryottous
fellowes bntyll they breake & bntyll
they surfeyt, came vnto Lazarus pe-
ryshynge for hunger, & yet he so suf-
fred this smarte & greuous pouerte
that he nother murmured, neyther
spake any blasphemy or any vnlawe-
full thyng. But as golde when it is
much burned is more pure & cleare,
so he tryed wth paynes & greues is,
made more noble & splendent by hys
paciēce. But these dastardes seing

D.iiij. only

only a rytch man, they be so greued,
they consume, & burst with enuye, &
be wery of theyr lyfe although they
haue meate sufficient, and although
they be mesurably serued. Lazarus
that was so pooze, as no man was, &
not only pooze, but also sycke, & that
had, I say no seruāt: but no compa-
nion, lyuynge in the myddeste of the
citie, as in the farrest wildernes, suf-
ferynge hunger of all thynges but be-
ynge more hungry throughe the abun-
dancye of his neyghboure, for he dyd
se a rytche man so plenteous wth goo-
des, as though it were with wel spry-
ges & floudes, & hymselfe to haue no
succour of men, to lye only be pytted
of þe dogges, & so weake with sicknes,
that he was not able to dryue them
awaye. Here thou seest therfore (yet
except he had bē very wyse he coulde
not haue suffered all theyse thynges
so pacientelye and so steddefastelye)
that because he dyd not hurte hym
selfe

selfe, he coulde not be hurte of any o-
ther I shall reitrate & rehearse oure
communicacion in stede of oure ante
them. Tell me what could the sycke-
nes of the body? what coulde the sca-
cite of all thynges? what coulde the
dogges runnyng bpon his sores? what
could the neyghboured of this
rytch couetous mā hurte thys strōg
feghter of God, or elles in what of al
theyse thynges was he weakened or
dwyen from the vertu of his mynd?
Nothyng at all, but rather strēgthe-
ned by this scarcite of thīges, and for
this, he hadde a crowne prepared, bi-
cause he was thought vnfortunate,
for this cause he had the pryce of the
victory, for this cause he had þ euer-
lastyng reward, bycause hys pay-
nes were multiplyed and his wron-
ges, that hunger prepared hym the
abundācy of felicite to come, þ sycke-
nes get hym euerlastyng lyfe: that
sores, the which the doges lyched, ob

D. b. tayned

Luke. xvi.

Rayned hym the bryghtnes of glorie
to be ministred of y^e Angels. The des-
pising of the unkynde & cruel rytch
man & the vyle lodgyng at his gate,
promised hym the gentle bosome of
his father Abraham, & the company
of everlastige blysse. But what was
the Apostle Paule (for I thynke it
not bayne to speke of this mā agen)
was he not assaulted wth the infynyte
tempestes of temptacion? And what
was he hurte by al these, was he not
made moze noble by this? what dyd
hunger to hy? what dyd colde & naked-
nes hurt hym? what dyd whippes or
strypes? what dyd stones damage
hym? what harme had he in perrell?
what suffred he in y^e botō of the see?
dyd he not abyde styl y^e same Paule
& y^e same named Apostle? a contrary
wyle Judas was one of y^e twelue, &
was called an Apostle of Chyste, but
it nothyng preuayled hym, neyther
that he was one of the twelue, nor y^e
he was

he was called the Apostle of Christ: hauynge not his mynd gyuen vnto vertue. But Paule with penurpe & strypes, ranne the course that bringeth vnto heauen: But he when he was fyrste caulled into the offyce of Apostle, and was indued wythe lyke grace with the reste, & taught the heuenly doctryne, & was pertaker of y^e holy boorde of Christ, & of his honorable Sacrament, & had the gyfte of y^e holy Ghoste, so that he could rayse y^e dead, heale the leper, & banquish the diuell. And when he was taught to contemne these worldly goodes, cleuynge vnto Christ, & the offyce to distribute vnto the poore, was gyuen vnto him, wherby auarice, & this pryf up faute in him might be healed (for he was a these) yet for all this he dyd nothyng amende for all the LORDE dyd so many wayes prouyde for him. For Christe knewe that Judas was couetous, & that for the loue of money he

ny he should peryshe. And he dyd not
onlye not rebuke him for the faulte,
but he woulde haue heled hym with
pysy medicines, ommyttinge vnto
hym the distribucion of the mony, &
when he had in his hande, that he de
syred, the mischeuous mocion, the de
syre once fylled, might cease, neyther
woulde faule into the pyt of deathe,
but woulde redresse the greater euil
les with the lesse. So that in all thin
ges, he that doth not hurte himselfe,
he can not be hurte, and agayne, he
that wyll not correcte and amende
“him selfe, and fulfyll that, that lyeth
“in hym, and in his power no other
“man can helpe hym. For this finally
“the holye scripture, as in a certayne
broad & large table dothe paynte the
liues and actes of our elders, & histo
ry deduced from Adā to Christ, that
it myght shewe vnto the, the faull of
some, and the crownes of other that
the myghte instructe & teache the by
both.

bothe. For excepte a man hurte hym,,
selfe he cā not be hurte of another, al,,
thoughe the whole worlde conspyre,,
agaynste hym, although ther should,,
be a chaunge of thynges, and of the
time, although the fury of great mē
and pꝛynces shoulde rage, although
all men shoulde laye wayte for him,
whether they be knowen or vnknow
en, whether they be frend or foo, whē
ther they fyght agaynst him, w sub
tilite or strength, or elles with craft.
Yet can they but lytle moue hym, &
hath constancy, & studieth on vertu?
As contrarywysse, they cause not to
make better, and amend an idle and
slooughfull fellowe, that doth betray
and cast downe hymselfe, although
p gyue hym a thousand medicines, &
seke a thousande defenses, excepte he
fyꝛst put forth that, that is in hym?
This is also that, & the parable doth
declare vnto vs, that is wyꝛtten of
thē, wherof the one bildeth his house
vpon

þpon a stone, the other þpon sande;
not that we shoulde marke the sand
oz stone, neyther that we shoulde cō-
syder þ house, made of stone & worke,
neyther that we shoulde thyncke on
the floudes, stormes & wyndes, that
bet on thele materfall houses, but þ
we shoulde vnderstande by these the
vertue, oz byce of the mynde, & that
we shuld marke by this, that except
one hurte hym selfe, he canne not be
hurte, wherfoze neyther þ rayne nei-
ther the floudes descendyng with a
great violence, neyther the mightye
wyndes can hurte the house, that is
buylte þpon a stone. And this thou
shalte vnderstāde, that he that doth
not betraye hym selfe, neyther is sty-
red to euell of him selfe, nor no other
temptacion can ouerthrowe hym oz
cast him downe. The other buylding
truly is quickly cast downe, not by
the violēcy of þ temptacion (for then
the other shoulde also haue bene ouer-
caste)

cast) but by þe weakenes of his founda-
cion that is his purpose, for sande is
a mouable & vncōstant thyng, the
whiche doubtles doth betoken the vn-
constancy & vnstabilenes of our myn-
des. Wherfore as we sayde, the fault
& rypne causeth not temptaciō, but
the vnstabilenes of oure mynde & co-
wardenes, þe whiche sometyme (yea)''
without tēptacion, is ouerthrowen''
by her owne accorde, as in the buyl-
dyng that is set vpon the sande, all
though þe flowdes & wyndes assaute
it not, yet the fletynge and vnstable
sande it selfe, wyll cast downe & ouer-
throwe the buyldynge. For sande bre-
keth of it selfe, but an Adamāt stone
beten wth hammers, is not yet broke.

¶ He prouethe þe no man is hurte
but of hymselfe, by the continuall
sufferance of God towarde þe Je-
wes, wherby, notwithstandinge
they can not but be Infidels. Of
þe thre children cast into þe furnes.

Thus

THus he that is not hurt of hym
selfe, although he be beaten and
bousid, yet canne he not be hurte of
any other men? He that is betrayed
by the cowardnes of his owne mynd
yea although no man gyue occasion:
fleteth by his owne accorde, and is
ouerthrowen. As that Judas sel, no
other mā entisynge hym, but rather
holpen with diuers remedies, could
not stande bp? We wyll declare this
by euident actes, not only in particu-
lare personnes, but in the whole peo-
ple? Howe muche dyd the prouidēce
of God care for the people of Iurpe?
was not euery creature (as I maye
saye) made & prepared, to helpe, to re-
dresse them, had not they aboue all o-
ther men certayne goodly ordinaun-
ces of lpyunge, gyuen vnto the, had
they not a dyre waye opened them
in the myddest of the see? And where
they were saued, they? enemies were
destroyed. They lpyued forty yere in
Deserte,

deserte, neyther by tyllynge nor sow
inge, they knewe not þe payne of Sū
mer, neyther of þe barne flower, they
had no nede eyther to grynde, or to
sithe they? wiues also had no care of
wedynge, there was no byenge or sel
lyng, no man seaked the thambles to
by meat, but in stede of all this, they
had the word of God, & prepared the
a table in deserte, without labour or
swette. For this was the nature of
mana it was every day a new meat,
gryunge suche taste as they desyred
that dyd eate it: And they? garmen
tes and shoone, and the nature also
of they? bodyes forgatte they? infir
mitie, for al that space none of they?
garmētes were worne, neyther any
of them was sycke, no man lacked a
Physicion, no man sought for reme
dy. For he broughte them forth (he
sayth) in syluer & golde, & there was
none sycke in they? Crisbes, but as
though they had forsake this world,

E. J. and

and were gone into a better, they
meate and dryncke was so prepared
them oute of Gods worde, wythout
payne and care, and (which passed all
wonder) lest the seruent beame of þe
Sonne shoulde burne the, a shadow
of a cloude couered them all the daye
tyme, & this heauenly couerte went
with the whither soeuer they went.
And neither the darkenes of þe night
was lefte vnto them without solase.
For the lampe of fyre lyghetened by
Goddes worde dyd shyne before the,
whiche dyd serue not onely to se by,
but also to shewe them theyr way in
deserte. What shall I saye of þe stone
that followed the, flowynge out stre
mes of water: what of þe great mul
titude of byrdes, that couered þe hole
erth wth theyr thychnes: What shall I
reherse the miracles that were done
in Egipte, what also, þe myghty thin
ges that were ended in deserte: bat
tyle kepte with prayer, and victori
es only

es onlye obtayned, by the caullynge
vpon God. They dyd triumphe not
as fyghters, but as daũsers, by put-
tynge forth theyr hand, what waye
shall I tell this? that (for they ouer-
come Egypte, by the water & fought
for them) they ouerthrowe the wal-
les of Jericho, in the voyce of theyr
Trompe and Psalmodye. So that
the Queere of syngegyng menne,
was more greuous, vnto theyr enne-
mies, then the host of fyghtyng mē
& they that seemed more to do the di-
uine seruice, than to kepe battayle,
all theyse sygnes and wonders were
not done only for the vse and profyt
of the people, but that the doctryne
to knowe God, whiche they learned
of Moyses, myght the more stedfast-
ly and surely stycke by them, all this
were voyces preachyng God, to be
the LORD of heauen, & all the world?
For this the see cryed to them when
they went ouer hym on foote, and he

E.ij. destroy

destroyed theyr enemies. This thing
the waters of the flowde called Nile
turned into bloude, this the sodeyne
breakyng bype of todes dyd declare,
and the multitude of grasshoppers.
This, the wormes and fyles, and all
the wōders that were done other in
Egypt or deserte, dyd professe ysame
Manna. The pyller of fyre, the mul-
titude of quayles, and all those thin-
ges were truely a boke to them, and
letters, that could neuer be put out
nor blotted oute of y leaues of theyr
consciencs, which they myght rede
and haue euer in theyr handes. Yet
not withstandynge after al these eui-
dent tokens of the heauenly power,
and after the vniuersall glozy gyuē
them aboue all men. They were in-
saythfull and unkynde, for they dyd
worshyp the heade of a calfe, and desi-
red newe Gods to be made thē, whē
that so many and so great tokenes
of god, some in theyr eyes, some that
were

Exo. xxxii.

were newe and late done, dyd kepe it
in mynd. But truely the straunge &
barbarous people of the Ninuites,
not accustomed to any benefytes of
the diuine prouidence, not taughte w
any lawes, with any wonders, with
anye preceptes or workes, dydde se a
drowned manne straunge of counte
naunce and neuer knowē before, spe-
kyng vnto them, at t he fyrst brunt,
(yet ther be thre dayes lefte, and the
the cite caulled Ninive, shall be ouer
throwen) and by these wordes, onlpe
they were conuerted, to the feare of
God, and by and by, forsakynge theyr
olde noughty life, gaue themselfe vn
to bertue, and ryghteousnes, by re- Jona. iiii.
pentauce, with so faythful satisfac-
cion, that they dyd reuoke the iudge-
ment of God, sent from heauen vpon
them, and stayd the citie redy to faul
for feare of destrucciō, and that was
aboute to perysh. For God sayth, he
dyd se euery one of them departe fro
E. iiii. his

his euell waye. Tell me howe dydde
they departe? great was theyr mis-
chefe, much was theyr iquite, theyr
woundes vncurable, thys dothe the
Prophet shewe, when he sayth, theyr
miscchefe ascended vnto heauē, decla-
rynge by this space, the greatnes of
theyr sines, but yet this, theyr great
miscchefe, which was extended vnto
heauen only in thze dayes space, by
a straunger vnknewen, & that was
drowened, admonysing the with
fewe wordes, was so extincte & put
oute, that they deserued to receyue
this testimony of God. And God did
se, that euery of the, wente from his
euell way and returned from the vñ
geaunce, that he sayde he woulde do
to them. Thou seest, how þ he which
is diligent, & gyueth hede, and remē-
bze the him selfe, can not only, not be
hurte of any manne, but also doth a-
uoyde the wꝛathe of God hangynge
ouer his hed, but he that bewayleth
and

and hurteth himselfe, although he be
bnderlet withe a thousande benefy-
tes of God, they be not sufficient to
saue hym. For neyther the benefites
that were done to the Jewes could
helpe them, neyther they dyd hurte,
the straungers, that obtayned them
not, but (bycause they yelded the selfe
vnto God, wythe a good mynde and
right purpose) with a lytle occasion
taken, they had much good by those
thynges, and that trucly when they
were, barbarous and straungers, as
we sayde, and farre from all godly in-
stitutions. What shall we saye of the Dan. iii.
thys chyliden: vnto whome so many
wzonges done, could nothyng hurte
or harne the vertue of theyr mynd,
were not theyse chyliden of a yonge
age, and euen in the begynnyng of
theyr lyfe suffered captiuite and bō-
dage, exyles from theyr countrey &
house, banyshted from theyr temple,
alienated frō the lawes of theyr cou-

E. iiii. trey

treꝝ, plucked from Goddes Altars,
drawē from theyꝝ Sacrifices, from
theyꝝ solemne clesyngeꝝ, and euen
from the voyce of theyꝝ godly song,
are brought vnto straunge thinges,
& suffer the dominion and tyrannye
of barbarous menne. Deliuered ra-
ther to wyld beasts, than to men,
hearinge no voyce of theyꝝ countrey
doctryne, hauynge no communicaci-
on of the propheties, no conforthe of ꝑ-
restes and pastores. For thus they
say the selfe: that nowe there is nei-
ther Priꝛce nor Prophet, neiether cap-
tayne nor place to do Sacrifice in ꝑ-
syght of God to fynd grace and mer-
cy: & this also came vnto theyꝝ trou-
ble, that they were kepte in the kyn-
ges courte, & were led away as into
the myddes of the see: where is tem-
pestes & hurlyng wyndes, stormes
& ruine of great flowdes, witheoute
gouernance, wout mariners, wout
sayle & oꝛers, they muste swym the
myghty

myg
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myghty see: Yet not withstandynge
bycause the heauenly wisdom was
a spurre vnto them, and they knewe
this flytynge and frayle powers, of
this worlde ofte to be contemned, &
puffed, crakynge to be troade vnder
foote, bolstred vp with the winges of
fayth. They knewe howe to fly vnto
heauenly thynges, they counted the
kynges Paleys as a fylthy prision, &
the kyngs bedd them to be parrakers
of his boorde, of that superfluous &
proude boorde, full of fylthy and exe
crablenes but this was detestable to
them, and not honozable. They se
med as lambes put amonge wolues
bycause other they must dye with ha
ger and swerde, or elles eat of that,
p they dyd detest: What now we dydde
these yonge men, what dyd this yn
rype age: what dyd this seruple con
dicion: Dyd they not saye that God
dothe knowe oure necessite: that we
be vnder a tyrant: that we be kepte

E. b. vnder

Under bōdage, vnder seruitude we cā
not resist our cruell Lorde, & proude
triumphers: they ymagined no such
thyng, but they intended and pro-
posed in theyr mynde euen to dy, on-
ly that they myghte not trespasse a-
gaynst God, and do that, that was
not lawfull. Wherfore all these exter-
nall and outwarde thynges, were
agaynst them: noz these prisoners &
naked mē, had any mony to asswage
the scarcenelle of theyr rulers, ney-
ther hadde they any truste of frende
shyp for they were captiued, neyther
to get them any multitude, for they
were but thre, what dyd they then?
only that which semed to be in theyr
power: they intreated the gelded fel-
lowe that kepte thē, but they founde
hym also afrayd and tremblyng for
dread of his lyfe, lest perchaunce yf
he woulde graunte them that, & they
asked, he myght lese his owne heade,
and sayd: I feare my Lord the king,
lest

lest he shall see your sauoure worse,
than all other the chylzenes and
your companions, and strycke of my
heade. But they with wyle commu-
nicacion put him oute of all feare, &
do perswade him to graunt them sa-
uoure, and when they hadde done, al
that laye in the incontinentely God,,
is presente, and he doth that, that is,,
in his power, wherfore this is y^e work,,
of the only God, but yet the begyn,,
nyng is of they^r purpose: for theyse,,
purposed in they^r harte, not to tast of
that vnlawefull meate, & when they
kepte they^r purpose stedfastelye and
strongely, by and by also, the feare of
God was wythe them, and brought
they^r good purpose vnto a glorious
ende. Wherfore thou seest y^e he which
is not hurte of hym selfe can not be
hurte of another mā. For behold in
theyse chylzen, is youth, captiuite,
sorow, bondage, powers, prickeynge,
cruell dominion, feare of deathe, ty-
ranny,

ranne, barbarous, terriblenesse, no
neighbour, no kynsman, no frende,
no citizen, no good mennes monici-
ons, no solace: & there was nothinge
of all this y^e dyd hurte them whome
they^r owne purpose and mynde dyd
not hurte. But contrarve wylle ra-
ther when theyse people beyng yet
in they^r owne countrey dydde ble al
these thynges that we speake of be-
fore. So mannye outwarde helpes
could not profyt the vertue of they^r
mynde, bycause they^r owne coward-
nes and vyce dyd destroye and ouer-
throwe them, but yet our chyldren
obtayned fyrst of all, thys glorious
fyghte, that they were not polluted
with that vncleane meat. And after
that in thys, they had subdued and
trode vnder foote this tyrante: they
were brought forth vnto othermigh-
tye and noble conflictes, for a worse
and wyckeder state and condition is
layd before them, then the fyrst was
a furnes

a furnes is kyndelled w^{it}he fyre, the
barbarous company and rable, rise
bp agaynst them, the tyrāt hymselfe
ragynge: all in manner be moued, &
whole cruell nacion labourethe and
goeth about to deceyue the chyl dren
they stryke bp they: Musycke, and
p^{re}pare diuers other thynges, they
ioyne fyre and flame w^{it}h they: me-
lodye, a newe kynde of tyrannye, the
feare of payne & terribleness of death
is myrte w^{it}he pleasure, and yet by-
cause they dyd not betraye and hurt
themselfe, but dyd that, that laye in
them, they could not be hurte of any
other, but rather be made more no-
ble and excellent by this, and gette
thē godlyer crownes, of reward thē
they had of late: This cursed kyng
bounde them and layde them in the
furnesse, but he could not hurte thē:
yea he dyd them much good, for this
cruell tyranny gatte them the more
glozy and renowne. For they, putte
in the

in þe myddest of þe furnesse, & the bar:
barous, & cruel fyre burnig the wor:
se, the þe flame of a furnes, obtayned
a noble & mighty victoꝝy of theꝝ en
nemies. And þe thre captiue children
dyd lede captiue & boðe the whole na
ció togyther w the kinge: through a
mighty miracle, whose gloꝝy is and
shal be long foꝝ euer. Thus therfoꝝe
he that dothe not hurte hym selfe,
can not be hurte of another manne,
I wyl not cease ofte to reherse the ty
tle of my fyrst purpose. Foꝝ if I sayd
befoꝝe, neither captiuite, neither ser
uitude nether trouble, neither þe losse
of our couñtre & couñtry men, nether
the feare of deathe, noꝝ fyre, neyther
an whole hooſte, neyther a cruell ty
rant coulde hurte thre children, but
yette ponge of age, beyng captiue,
bond, and straungers: neyther ouer
come the n. What is ther: wherwith
the vertue of the mynd, maye at any
tyme be hurte, oꝝ damaged? But þe
wylte

wylte saye God was present and he
delyuered the fro þe fyre, & true ly if þe
wylte do, all þe is in the þe must trust,
for those thynges, whiche be in God. „
For he shall be w the, yf þe be not fro „
thy selfe: but yet I do not meruayle „
at these childre, & thynke the blessed,
because they dyd ouercome the flame
of thys fyre, vnperysshed, but þe they
would be burned for þe lawes of their
countrey, þe they woulde be put into a
furnesse, and caste in fyre: In this
thyng is theyr bertue and meryte,
for as sone as they came oute of the
fyre, crownes began to be made for
them, of those wordes doutles, with
the which they aunswered the kinge
withe great confidence, and liberte:
we haue no nede to make them, aun-
swere to this: For our God is in he-
uen whome we do serue, whiche is a-
ble to delyuer vs out of the furnesse,
of burnynge fyre, and oute of thy hā-
des kynge: He shall delyuer vs, and
that

that it be not vnknowne vnto the
kyng: We neyther serue thy god
des, nor worshyp thy golden Image,
that thou hast set vp. Now, for these
wordes, they were crowned, and in
this confession, they receyued the re-
warde of victory. In this was theyr
course whiche they fulfylled & ended
in the martyrdome of theyr cōfessiō.
But that the fyre was ashamed of
theyr bodies cast into it, and dyd br
der theyr bōdes, and forgetting his
owne nature dyd gyue them in the
myddest of y^e furnes, the colde refres-
shyng of the heauēly dewe, this was
the heauenlye grace of God whych
through the myghty miracle, would
shewe his power: they berely in their
confessiō and stedfastnes were crow-
ned and receyued the glozpe of theyr
martyrdome: what canste thou saye
to this: yea yf thou be banysht thy
countrey: And theyse chyldren also
be banyshted, yf thou be broughte in
captiue

captiuite, and doste serue cruell may
sters. This happened to them: thou
hast lyued wout conforste, withoute
instruccion, withoute a leader and a
teacher. And they lacked all theyse
thynges: thou arte bounden, & arte
cutte, thou arte brought to death, &
they also, but yet passynge ouer all
these, departed from euery of theyse
thynges moze excellent & noble, and
the Jewes trewly haupnge the tem
ple, and Scrifices, and the Arcke of
the Testament, the cherubin also &
the propitiatory, and all those thyn
ges, wherwith they dyd dayely Sa
crifice, hauing also Prophetes, some
dead and some alpyue, whiche dyd in
struete them of thynges presente &
done, and admonysched them of god
des olde benefytes, that he dydde for
thē in Egipte: that he did in deserte,
that he dyd also whē they came into
the holy lande. And in all these thin
ges, they dyd not only nothyng pro
fytte

fyt, but dyd sette in the very temple
great Images of theyr Idolatry, &
dydde immolate or kyl in Sacrifice
theyr sonnes and doughters vnder
trees and hylls, fulfyllinge the pro-
phane and Gentylls Sacrifice.
But these chyldren put in a wyld &
straunge lande in theyr enemies cou-
ntrey vnder the power of a tyrant, de-
liuered to fyre and death, be not on-
ly nothing hurte, but also optayned
greater glory and renowne.

The conclusion of this
boke.

Vherfoze knowynge this, and
gatherynge suche other oute of
þe diuine Scriptures, they that wyl
searche, maye fynd, many such other
examples, wherby, they shall vnder-
stande some menne to haue faullen
without any difficulte of time, with-
oute any bygent cause, no violency,
no tyranny constraynyng the. And
some men contrary to them, & coulde
not

not be plucked from theyr godly pur
pose, we ought to take it for a suerty
that yf any mā be hurte (for we wyl
cōfyrme that in the end that we put
forth in the beginnyng) yf any man
I saye be hurte, he is hurte of hym
selfe, and of no other, although they
be innumerable that doth this harme
although all that dwel on lond
and see, would gather togy
ther, to do hurte, they
can do hi no harme
that dothe not
hurte hym
selfe.

¶ ¶ ¶ ¶

Vincat ueri-
tas.

Printed at

London in Botulphe lane at the
sygne of the whyte Beare,
by me Johñ Mayler
for Johñ Cough.
Anno Dñi.

1542.

*Cum priuilegio ad imprimendum solum.
Per Septennium.*





5/1735

Fund

Albert H. Childs

Collation June 28, 1940

A-D⁸, E¹⁰

Author Chrysostomus, Joannes,
Saint, patriarch of Constan-
tinople. Qued nemo laeditur ab
alio. Eng.tr. Chevalary.

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